THE *Necessity of Subjection*, Asserted in an ASSISE-SERMON Preached in the Cathedral Church AT SARUM.

July 17. 1681.

BY

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To the Right Worſhipful

Thomas Gore,

OF

ALDRINGTON, Eſq;

High Sheriff of the County of *WILTS*.

Right Worſhipful,

SInce it was by the Influence and Power you have over me (for my own Inclination would have led me to neither) that I lately Preached, and now Publiſh this enſuing Diſcourſe, I cannot but call it in ſome meaſure yours (pardon my boldneſs herein) and prefix your Name to give it ſhelter and protection. I know too well that Cenſure abounds in this

licentious Age, and what less can I expect than the overflowings thereof from restless men, whose spirits being always in a tumult, do boldly reflect even upon that Authority it self, whose Rights I assert and vindicate: But I hope Sir, when Reason and Truth cannot allay this intemperate heat, (a heat which more becomes the Alcoran than the Gospel,) that your Name alone may be able in some measure to do it.

I shall forbear, Sir, all endeavours to blazon your Worth, since your own Learned Writings have done it already for me, they speaking much more to your advantage, than any thing that can be said by him, who is,

Honoured Sir,

Stanton-Quintin Your most humbly devoted

Sept. 24. and obliged Servant,

JOHN BYROM.

A SERMON

On *Rom.* xiii. 1.

Let every Soul be Subject unto the Higher Powers ——

THERE is nothing more conducible to the publick good, than *Civil Society*, it being the uniting cement of the World, and at once the ſtrength and glory of it. If the Maſs of Man-kind lay looſe and confuſed, like ſo many divided grains of Sand, and acted at their pleaſure without controul and government, they would ſoon degenerate and grow into Wolves, they would ſoon become a mutual vexation, and fall a prey to one another: To prevent which, *Nature* it ſelf hath made a very large and ample proviſion, as having implanted in humane race an inclination to *Society*, as alſo an underſtanding to know, and

a will to pursue those numerous conveniencies that flow from it. No Nation was ever so irrational and savage, as to live in a continual state of War; the *Thracians*, whose roughness hath given birth to a Proverb; the *Goths* and *Vandals*, that roul'd from the *North* with an Inundation of Cruelty and Barbarism; the *Americans* that Worshiped *Hell*, and adored their very *Tormentor*, were notwithstanding tolerably sociable among themselves, and had some kind of Government; but where Civility obtain'd, as it did in *Greece*, and Ancient *Rome*, there Government was preserved in due esteem and reverence, and such excellent *Laws* were made in order thereunto, that it is even now accounted a piece of Wisdom to be well acquainted with them. In general, the Principles of *Nature* teach and advise the usefulness and necessity of Civil Government, and that it is both advantagious and just, that one should be advanced to the highest degree, and be honoured and obey'd for the good of all. Neither is the Eternal Author of *Nature* less careful in declaring himself in this matter, he having Enacted and Decreed in his revealed Will (and all his Decrees like those of the *Medes* are unchangeable) that Men should be United together, as if they were all but one body; and in order to this so desirable an Union, be submissively obedient to the

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Lawful Magistrate. Particularly, when he was pleased to promulgate his *Gospel* to the World, he discover'd and enjoyn'd anew, not only the Duty we owe to Himself, but that which we are obliged to pay unto them who are honoured with his Signature and Name, *Kings* and *Princes*. To omit other places at present, that alone of my Text, is an unquestionable evidence, the *Apostle* in his name commanding Subjection so plainly and universally, that nothing but *Sophistry* and *Hell* can evade it. *Let every soul be subject unto the Higher Powers*——

The word ψυχὴ translated here *Soul*, if we respect its first and original intendment, signifies *Breath*; but according to the more common and general use, it imports the rational Soul of Man, which therefore is called in *Gen.*2.7. *the breath of life*. Now because the Soul animates and enlivens the body, otherwise a dull & unactive mass, it is sometimes taken for life, which it gives. Thus the lxxii. *Gen.*17.14. *the Uncircumcised Man-child, whose flesh of his fore-skin is not Circumcised*, ἐξολευθρήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ γένους αὐτῆς, i. e. *The life of that person shall perish, or be taken away*. Now inasmuch as the Soul distinguishes us from other Creatures; inasmuch as thereby we are endowed with reason, by which we are essentially men, it is sometimes inclusive of the body also, and signifies the whole Man.

Thus

Thus it is to be understood in various places of Sacred Writ, and cannot be otherwise interpreted here.

As to the word ἐξουσία, it properly denotes power in the abstract, but it cannot be so understood here, because it is impossible that that should receive the Subjection that is here required to be given; it must therefore be taken for the Person impower'd, for him in whom power and dominion are lawfully seated, by virtue whereof, he is superior to others; in which sense it is likewise to be understood in *Ephes.* 1. and in other places.

The meaning then of the words, *Let every soul be subject to the Higher Powers*, is this, Every person, of what quality or condition soever he be, must yield Subjection to the Supream Lawful Magistrate, and to them who are put in Authority under him: Pursuant to which, I shall make it the subject of my following Discourse, to evince by plain Arguments the Necessity of our submission and obedience to the Civil Magistrate.

The first Argument shall be taken from the Origine of Civil Power, it being derived only from God.

The second from the Doctrine and Practice of *Christ* and his *Apostles*.

The third from the Nature of *Rebellion*, which is

is in it self Damnable and Destructive of Salvation.

The fourth and last from the Universal consent of the *Reformed Christian Churches*, who unanimously agree in it.

I. The Necessity of Subjection is evident from the Origine of Civil Power, it being derived only from God. Although the Divine Image is stamp'd upon man in general, and indulg'd indiscriminately to all; yet it is peculiarly imprinted upon *Princes*, and therefore in Scripture they are called *Gods*; the Authority which they Exercise is not owing to the People (as some venemous Pens have drop'd, to blast the Cedars of the Forest, and to Poyson the Shrubs that are under them) but to God alone who Reigns in Heaven, and overrules the madness of the People. What though *Bellarmine* [*De Concil. l. 2. c. 19.*] and *Buchanan*, [*De jure Regni apud Scotos* p. 50.] the one a Pillar of the Synagogue of *Rome*, and the other an Advocate of popular confusion, have met in the point, Men who would willingly be thought as averse in their Principles, as the never-to-be-united Poles of Heaven? shall we therefore Exalt moving dirt (for man is no better) to the Soveraignty of God, and vest it with a power which is the sole preroga-

tive of *Omnipotence?* God, as he is the Creator and Preserver of men, hath a just and unquestionable Dominion over them, and this his Dominion he in part transfers to Soveraign Princes, that order might be preserved in the world, and that the Inhabitants thereof might *lead a quiet and peaceable life in all Godliness and Honesty.* 1 *Tim.* 2. 2. The Crowns which encompass their royal heads, are the entire gift and donative of Him, who is encircled for ever with an eternal Crown of glory, and this is most plain from our *Apostles* words, which alone confound these *Babel-builders*, and break in pieces all their Arguments. *There is no power*, says he, *at* ver. 2. *of this Chapter, but of God, the powers that be are ordained of God; whoever therefore resisteth the Power, resisteth the Ordinance of God*, and again v. 4. *He beareth not the Sword in vain, for he is the Minister of God.* And inasmuch as *Corah* and his Seditious followers rebel'd against their lawful Governour, it is said by the *Holy Ghost*, that they *were gathered together against the Lord*, Numb. 16. 11. which plainly intimates, that Dominion is founded and established by God, he accounting this Faction against *Moses* his Representative, as form'd against Himself; and it is further confirm'd by that Heavenly wisdom which cannot err, Prov. 8. 15, 16. *By me Kings Reign,*

Reign, and Princes decree Justice; by me Princes rule, and Nobles, even all the Judges of the earth. Seeing then the Authority of the lawful Magistrate descends from the Soveraign Lord of all things, how can the Violators and Opposers thereof be excused from the monstrous crime of lifting up the head against him that gave it, and making an assault upon the very Godhead? do they not in effect rebel against Heaven it self, who rebel against Him whom Heaven has set up *the anointed of the Lord*? is not *Magistracy* according to our Apostle's express words *an Ordinance of God*, and therefore sacred and inviolable, not to be blasted by venemous breath, or to be touch'd by the unhallowed arms of Sedition. If the sons of Faction and Disloyalty would weigh and ponder this, if they would consider, as they ought, the Divine original of Government, they would soon discern the necessity of Subjection, Opposition against the lawful Powers upon earth (for from Him their Authority proceeds) being level'd at a distance against the greater one in Heaven.

II. The necessity of Subjection will further appear from the Doctrine and Practice of *Christ* and his *Apostles*; although the Holy *Jesus* is the great and everlasting God, God blessed for ever;

yet like the meaneſt of humane Race he ſubjected Himſelf to the Dominion of men, although he had the immortal Scepter of Heaven, and an immarceſſible Crown of endleſs Glory, yet he yielded ſubmiſſion to the frail Scepters, and the fading Crowns of the earth; witneſs the whole courſe of his life, which he led with ſo much Meekneſs and Obedience, that his implacable enemies, the *Jews*, could not find whereof to accuſe him. The *Phariſees* in particular endeavoured to enſnare Him in this matter, and therefore as flatteringly as inſidiouſly ſay, *Maſter we know that thou art true, and teacheſt the way of God in Truth, neither careſt thou for any man, for thou regardeſt not the perſon of men*: *St.* Matt. 22. 16. Thus by giving him the ſpecious Title of *Maſter*, and ſuch ſoft and pleaſing words which in their opinion might be grateful unto him, they thought to induce him to ſpeak as they would have him, *i.e.* Factiouſly: for under this fair Covert diſguiſing a black and villanous Deſign, they demanded of him, whether it was lawful to pay tribute to the *Roman Emperour*; unto which, having ſeen a peny, which by their confeſſion was ſtamp'd with *Cæſars* Image, he gave this unexpected, but loyal reply; *Render unto* Cæſar *the things that are* Cæſars, *and unto God the things that are Gods*. *St.* Matt.

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22. 21. But to make the matter unquestionable; when himself was demanded Tribute, the imposition whereof is an evident token of Soveraign Authority, and the payment as evident a token of Subjection, he refused it not, but wrought even a miracle to do it; at last drawing nigh to his mournful death, the Sun of Righteousness being to set in blood, he gave a never-dying instance of his peaceable Submission, the occasion was this, he being apprehended by a multitude of People which *Judas* brought, a multitude armed with Swords and sharper Revenge, St. *Peter* in the heat of his Passion drew, and with an unhappy success cut off the High Priests servant's ear, the Holy *Jesus* resented this unlawful action so much, that he sharply and severely rebuked him for it, and plainly told him, that they who without deriving any Authority from him that bears the Sword will yet presume to use it, shall find it fatal to their own ease and quiet, they shall fall themselves by it; and further continues he, *Thinkest thou that I cannot now pray to my Father, and he will presently give me more than ten Legions of Angels.* St. Matt. 26. 53. *Cherubim* and *Seraphim*, and all the mighty host of Heaven were entirely at his Devotion and Command, and yet that He might give no colour or um-

umbrage of oppoſition, he called them not to his Aſſiſtance; and ſo being brought before *Pontius Pilate*, he neither diſclaim'd nor oppoſed his Authority, but was obedient in the higheſt degree, obedient to the painful and infamous death of the Croſs. Now our Saviour that was thus ſubmiſſive hath left theſe commands upon Record, *Learn of me*, *St.* Matt. 11. 29. and very often, *follow me*; *St.* Matt. 4. 19. *St.* Luke 5. 27. from whence there is an indiſpenſable neceſſity to follow his example, and he being obedient to the ſupream Magiſtrate, the ſame indiſpenſable neceſſity lies upon us to be obedient alſo. In his ſteps did his Primitive followers afterwards tread, as is evident from what is Recorded of them by St. *Luke* in the *Acts* of the *Apoſtles*, and by *Eccleſiaſtical Writers*. I ſhall inſtance at preſent but in one, namely, St. *Paul*, both becauſe he was the Penman of my Text, and likewiſe brought up in a Religion that diſcountenanced, 'tis true, all manner of Rebellion, but it was of a warm Spirit. He, as it is recorded in *Acts* 9. was Converted to *Chriſtianity* by the miraculous appearance of the *Bleſſed Jeſus*, his journey to *Damaſcus* becoming to him the way to Heaven; after which his happy Converſion, he gained many Proſelytes to the *Chriſtian Faith*, confound-

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ing the obstinacy of the stubborn *Jew*, the Philosophy of the learned *Greek*, and the strength of the powerful *Roman*: but amongst all that he acted or spoke in order to bring them to the obedience of God, he never utter'd a syllable that countenanced their disobedience to man. For an orderly subjection to the Powers on earth is not destructive of that which we owe to the greater one in Heaven; the former is founded upon eternal Reason as well as the latter, and so it would be highly incongruous that one should abolish the other, he therefore was so far from pulling down the Thrones of Kings, from weakning or diminishing their Power and Authority, that as occasion served, he vindicated their cause both by Precept and Example. As to his Personal behaviour herein, we find such instances of his loyalty and obedience, that they cannot be deny'd by the greatest Patrons of Anarchy and Confusion: when he was brought by the malicious *Jews* before the Tribunal of *Gallio* then Deputy of *Achaia*, he offer'd not to question the Authority of his Judge, or to refuse submission to him, and in truth, if a Superiority over others, as some impiously pretend, was not consistent with that Religion which St. *Paul* professed, he would never have waved this so fair an oppor-

opportunity of declaring his mind about it; after this he was brought before the *Jewiſh Sanhedrim*, before *Felix*, *Feſtus* and *Agrippa*, to each of whom he was very reſpectful, and ſhew'd great ſigns of Reverence, particularly when the Governour *Felix* did but beckon to him to ſpeak, he immediately comply'd with his ſilent Command, and further told him, that he anſwer'd with more joy and chearfulneſs than ordinary, becauſe he was to plead before a perſon that for many years together had exerciſed judicial Authority; when he was ſummoned before the judgment Seat of *Feſtus*, the firſt offer he made in his own defence, was to clear himſelf of the Calumny of Faction and Rebellion, whereby we may ſee, what ſentiments he had concerning the Rights of the Civil Magiſtrate; when he made it his firſt and chiefeſt care to publiſh to the world that he had not violated any of them: *Neither*, ſays he, *againſt the law of Jews, neither againſt the Temple, nor yet againſt* Cæſar *have I offended any thing at all. Acts* 25. 8. Once, 'tis true, when the *High Prieſt Ananias* commanded that they who ſtood by ſhould *ſmite him on the mouth*, *Acts* 23. 2. he raſhly return'd the opprobrious Title of *whited wall*, v. 3. But no ſooner did he know to whom he had ſpoken thus diſhonourably, but he charges

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it wholly upon his ignorance, *I wist not*, says he, *brethren, that he was the High Priest*, v. 5. and afterwards to shew how sensible he was that none should speak evil of Dignities, he cites a Text out of the *Law* to that purpose, *Thou shalt not speak evil of the Ruler of thy People*; Exod. 22. 28. Thus our *Apostle*, as to his personal behaviour, never offer'd to entrench upon the Rights of Government, but into what Nation or Countrey soever he came, that Nation and Countrey had clear and undoubted proofs of his Subjection; and we are all of us obliged as well in this as in other things to transcribe his excellent example, as himself speaks, *your selves know how ye ought to follow us, for we behaved not our selves disorderly among you.* 2 Thess. 3. 7. Neither did his Doctrine disagree in the least from his life and manners, his words as vehemently persuading to obedience at his practice; in his *Epistle* to *Titus* the chief and principal Bishop of *Crete*, he commands him to put the People in remembrance of this their Duty. *Put them in mind to be subject to Principalities and Powers, to obey Magistrates.* Ch. 3. v. 1. In short, nothing can be more plain than the words of my Text, which he pursues in the greatest part of the Chapter, and says particularly, *ye must be subject not only for wrath, but also for conscience sake*, v. 5. which in truth is the more

remarkable, becauſe enjoyn'd the *Romans*, who then groan'd under the almoſt inſufferable burden of Cruelty and Oppreſſion. They had at that time ſuch a Prince, who acted the Stork among them beyond, if poſſible, the intent of the Fable, and the utmoſt of what was deſign'd to be repreſented by it, ſuch a Prince who behaved himſelf ſo barbarouſly whilſt alive, that at his death there was an univerſal joy among the People. *Pars Tiberium* in *Tiberim*, &c. ſays *Suetonius*, [In vitâ Tib. par. 5.] *ſome cryed, away with him to* Tiber, *others prayed, that no other place might be aſſign'd him among the dead, but that which was given to the wicked, and others threatned to expoſe his dead body upon the Gibbet, being enraged at the remembrance of his former Cruelty and late Bloodineſs*; and yet for all this they muſt be ſubject, it being part of the *Chriſtian yoak* to ſubmit to that other alſo of ſubjection. St. *Chryſoſtom* commenting upon the Text leaves this memorable gloſs upon it, *thou muſt be ſubject*, ſays he, κἂν ἀπόστολος ᾖς, κἂν εὐαγγελιστὴς, κἂν προφήτης, κἂν ὁτιοῦν i. e. *Whoever thou art, although thou art an Apoſtle, although thou art an Evangeliſt, although thou art a Prophet*; and *Tertullian* in his Apology, tells us, that all the Arms which the Primitive Chriſtians uſed under the preſſures of the

λόγ. κγ pag. 189. Edit. Sav. Exc. Et.

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the severest Prosecutions, were *tears only and humble intreaties*. They thought it then an honour, as indeed it was, to suffer, not to destroy and murder for Christ. And now if after all this, any man will doubt, whether subjection is due to his lawful Prince and to them who are deputed by Him, he may as well doubt, whether the examples of *Christ* and his *Apostles* are to be followed, for they paid it; he may as well doubt, whether the Scripture be true, for that enjoyns it; but no one, I hope, that pretends to the Name of *Christ* will question the latter, therefore he has no reason to doubt of the former.

III. The Necessity of Subjection is also evident from the nature of Rebellion, which is in it self damnable and destructive of Salvation. The first disobedience of this kind that ever actually appear'd, was form'd and contriv'd by the Apostate spirits in Heaven; Pride and Ambition so swel'd their minds beyond their just and natural proportion, that they grew big with the most deformed and mis-shapen of all Monsters, with unnatural Rebellion against the Lord their God, but they found it so hazardous to themselves in the event, that they were forced from the joys and happiness of Heaven, the *Morning Stars* fell devested of their radiant glory, they

fell from immarceſſible light to the Regions of eternal darkneſs, and what do we think will become of them, who treading in their ſteps rebel againſt Gods Vicegerent upon earth? 'tis eaſie enough to foretel the ſadneſs of their puniſhment from what our *Apoſtle* ſays in v.2. of this Chap. *they that reſiſt ſhall receive to themſelves Damnation.* Nay to ſhew Gods juſt Indignation againſt this Sin, he puniſhed it even here in ſuch a manner that was never before ſeen or heard in *Iſrael*, Numb. 16.32. *the earth opened its mouth*, and ſwallowed up *Dathan* and his factious Accomplices, and it is not to be doubted, but they afterwards went from one deep to another, and to enhanſe the guilt thereof, it is compared in Scripture to that which of all others ſeems the moſt unnatural and horrid impiety; *Rebellion is as the ſin of Witchcraft.* 1 Sam. 15.23. To omit then thoſe Tragical confuſions and diſorders which are the natural off-ſpring and product of Rebellion, to paſs by in ſilence thoſe execrable outrages and murders it cauſes, they ſpeaking of themſelves and loudly declaring the malignity of its nature; we cannot but conclude that it is ſinful and damnable, and utterly inconſiſtent with eternal Salvation: and if ſo, our obligation to ſubjection is enforced thereby, we being bound

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to observe it, as we tender and respect our everlasting happiness.

IV. And lastly, The *Necessity* of Subjection is likewise confirm'd by the universal consent of the *Reformed Christian Churches*, who unanimously agree in it. In the *latter confession of* Helvetia cap. 30. we find these following words; *The Magistracy of what sort soever it be, is ordained of God himself for the peace and quietness of Mankind, and so that he ought to have the chiefest place in the World.* And afterwards, *he that opposeth himself against the Magistrate, doth procure the wrath of God against him.* In the *confession of* Basil, *Art.* 11. it is said, *we do not only not receive, but as Abominations and Blasphemies reject and condemn those strange and erroneous Doctrines which the spirits of Sedition among other damnable opinions bring forth,* saying, *that Magistrates cannot be Christians.* In the *confession of* Bohemia, c. 16. we find these words, *the People are taught, and by the word of God effectually enforced thereunto, that all and every of them in all things, so that they be not contrary to God, perform their obedience to the superior Power, first to the King's Majesty, then to all Magistrates and such as are in Authority, in what Charge soever they be placed, whether they be of themselves good men or evil.* In the *Gallican confession*, Art. 40. we read, *we must willingly suffer the yoak of subjection,*

ction, although the Magiſtrates be Infidels. In the Belgique, Art. 36. all men of what Dignity, Condition or State ſoever, ought to be ſubject to their lawful Magiſtrates. Agreeable to which is that of Ausburg, Art. 16. wherein they affirm, that Chriſtians muſt of neceſſity obey the Magiſtrates Laws that now are, ſave only where they command and enjoyn ſin. In the confeſſion of Saxony, Art. 23. it is ſaid, Subjects owe unto the civil Magiſtrates obedience, as St. Paul ſaith, not only becauſe of wrath, i. e. for fear of corporal puniſhment, wherewith the Rebellious are rewarded by the Magiſtrate, but alſo for Conſcience ſake, i. e. Rebellion is a ſin that offendeth God, and draweth the Conſcience from God. In that of Suedeland, cap. 23. it is ſaid, we have declared that our Preachers do place that obedience which is given to the Magiſtrates among good works of the firſt degree, and that they teach, that every man ought ſo much the more diligently to apply himſelf to the publick Laws, by how much he is a more ſincere Chriſtian and richer in Faith. Conformable to all which is the Doctrine of our own Church, as is clear from her 7. Art. and from the Homilies of Obedience and Rebellion confirm'd by the 35th. Now where there is ſuch a general and unanimous conſent, where there is ſuch an harmonious and univerſal agreement, there, as it is highly agreeable to Reaſon, can hardly be a failure of truth; and

and seeing in this Doctrine of subjection to Magistrates, so many vast and flourishing Kingdoms, so many large and populous Principalities, so many strong and powerful Commonwealths unanimously agreed, and that at such a time too when they first withdrew from the blindness and corruptions of *Rome*, in which they had been so long educated; seeing, I say, there was so full a consent herein, as 'tis plain there was by their respective *Confessions*, the consideration hereof, though it stood single, cannot but incline a rational person to the belief of it. 'Tis true, the *Anabaptists* of those times, as the industrious *Sleidan*, *Com. l.* 10. relates, a People by his description little less than mad, and pretending to such Visions and Revelations which they themselves never saw or heard, openly maintain'd, *that it was not only lawful to resist the Magistrate, but that Magistracy it self was repugnant to Christianity*; a Doctrine so impious in it self, and so astonishing in its dreadful consequents, that it gain'd only upon mean, desperate and irreligious persons; and it was afterwards followed with so signal a judgment upon the maintainers and abetters thereof, that the Sword gave a period to their madness and lives together, and with them it might possibly have ended, with them it might have dyed and perished

perished for ever, had not *Satan* the Prince of Rebels for a reason best known to Himself, cherished and fomented it in others: but their number formerly was, and I hope at present is so small and inconsiderable, that it takes little strength from the Argument I pursue, nothing having been ever so plain and evident, that hath not had many opposers.

And now, what shall we say to those of the *Roman Church*, who have so far perverted Reason and corrupted Religion, that in one of their most solemn Assemblies in a *Council* which they extol and magnifie for the number and learning of their Prelats, they have pronounced and decreed it lawful to dethrone and destroy Princes; they are willing indeed under a pious disguise seemingly to qualifie this bloody Sanction, by adding thereunto the word *Heretique*. But how can even their own Princes be secure from the fatal effects thereof, when they themselves are both Party and Judges, and 'tis notoriously known that a very small matter, when they are so minded, will suffice to make a Heretique. Will the pretended *Vicar of Christ* usurp a power of resisting and deposing soveraign Magistrates, when Christ himself yielded all due subjection unto them? will he who style himself

Concil. Latran.

himself St. *Peter's Successor*, act so contrary to St. *Peter's Command*, as it is, 1 Ep. 2. 13, 14. *Submit your selves to every Ordinance of man for the Lords sake, whether it be to the King as supream, or unto Governors as unto them that are sent by him.* This certainly is no other than to infuse into Religion which naturally breaths submission and meekness the unnatural spirit of Treason, Disloyalty and Blood.

What likewise shall we say unto them, who inspired with a like Phrensie have openly avowed Rebellion to be justifiable, and what is more, not only their Pens, but their Swords have written it in Characters of Blood; to justifie their barbarous and inhumane Practices, they have cited that of *Deborah* and *Barak* in *Judg.* 5. 23. as if because the Angel of the Lord denounces a curse against the Inhabitants of *Meroz* for standing in a cold neutrality, and not resisting a forein Enemy, as the *Assembly-Annotators* themselves confess, that therefore it is lawful to oppose the *Father* of our *Country*, and resist the legal Magistrate. They have cited that of the *Royal Prophet* in Psal. 149. 8. where he speaks concerning *binding their Kings in Chains, and their Nobles with links of Iron*; but the words are *Vid. Loc.*

periſhed for ever, had not *Satan* the Prince of Rebels for a reaſon beſt known to Himſelf, cheriſhed and fomented it in others: but their number formerly was, and I hope at preſent is ſo ſmall and inconſiderable, that it takes little ſtrength from the Argument I purſue, nothing having been ever ſo plain and evident, that hath not had many oppoſers.

And now, what ſhall we ſay to thoſe of the *Roman Church*, who have ſo far perverted Reaſon and corrupted Religion, that in one of their moſt ſolemn Aſſemblies in a *Council* which they extol and magnifie for the number and learning of their Prelats, they have pronounced and decreed it lawful to dethrone and deſtroy Princes; they are willing indeed under a pious diſguiſe ſeemingly to qualifie this bloody Sanction, by adding thereunto the word *Heretique*. But how can even their own Princes be ſecure from the fatal effects thereof, when they themſelves are both Party and Judges, and 'tis notoriouſly known that a very ſmall matter, when they are ſo minded, will ſuffice to make a Heretique. Will the pretended *Vicar of Chriſt* uſurp a power of reſiſting and depoſing ſoveraign Magiſtrates, when Chriſt himſelf yielded all due ſubjection unto them? will he who ſtyle himſelf

Concil. Lateran.

himself St. *Peter's Successor*, act so contrary to St. *Peter's Command*, as it is, 1 Ep. 2. 13, 14. *Submit your selves to every Ordinance of man for the Lords sake, whether it be to the King as supream, or unto Governors as unto them that are sent by him.* This certainly is no other than to infuse into Religion which naturally breaths submission and meekness the unnatural spirit of Treason, Disloyalty and Blood.

What likewise shall we say unto them, who inspired with a like Phrensie have openly avowed Rebellion to be justifiable, and what is more, not only their Pens, but their Swords have written it in Characters of Blood; to justifie their barbarous and inhumane Practices, they have cited that of *Deborah* and *Barak* in *Judg.* 5. 23. as if becaus the Angel of the Lord denounces a curse against the Inhabitants of *Meroz* for standing in a cold neutrality, and not resisting a forein Enemy, as the *Assembly-Annotators* themselves confess, that therefore it is lawful to oppose the *Father* of our *Country*, and resist the legal Magistrate. They have cited that of the *Royal Prophet* in Psal. 149. 8. where he speaks concerning *binding their Kings in Chains, and their Nobles with links of Iron*; but the words are *Vid. Loc.*

directed only against those superstitious Heathens, upon whom God design'd to execute his wrath for their gross Idolatry, as is evident from the preceding verse, and so nothing at all to their purpose. Lastly, not to rake into all their abuses, they have cited and grosly misapplyed to themselves that saying of the *Apostles*, *we ought rather to obey God than men*; Acts 5. 29. as if they, without any disparity in the Case, were acted by the same spirit that the Blessed *Apostles* were, and pursued the same end and design with them, it is easie enough to plead and distort Scripture: The most obstinate Hereticks, the most profligate Sinners, nay Devils themselves can do it: however then by a kind of profanation of the words, they term'd their own ambitions and intemperate Desires, *Gods Cause*; however they encouraged the people to Arm, as if to unsheath the Sword against the *Lords Anointed* was to fight the *Lords Battels*. This is undeniably certain, that no pretence whatever can justifie such proceedings; for it is impossible for a man, whatever is flourished to the contrary, to be at once a *bad Subject* and a *good Christian*.

What, lastly, shall we say unto them, who under the colour of *Christian Liberty*, would break down

down the fences of Government, and lay it so wast that not so much as one stone should be left upon another. The liberty which our Saviour purchased by the effusion of his sacred and inestimable blood is wholly spiritual, and yet to serve such designs, which I am unwilling to call to your thoughts, these are some who would have it to be temporal; but can any rational person believe that *Christ*, who came to free us from Sin, hath yet given us a freedom to do wickedly, as we apparently must, if we resist the lawful Magistrate, whom Christ hath commanded us to obey? This is such a solecism and wild contradiction, that nothing but deep Atheism, or, if I may joyn such distant words together, religious Phrensie can be guilty of it; and in truth, it may justly raise our Admiration, that such persons as these claim to themselves the name of Protestant, when Protestants, as I have made appear from their respective Confessions, disclaim and renounce such horrid Principles: they may peradventure protest against the errors of *Rome*, and in this they do well; but they protest too against the truths of God, and what distracting Schisms in the Church and convulsive Agonies in the State, this at last may produce, is easie enough to

foreſee without a Prophetique Spirit; and therefore how juſtly they would appropriate to themſelves this name, when they who were firſt called thereby acted upon different principles, I leave all conſidering men to judge.

And now, my Lord, having aſſerted the rights of that Power which cauſes your preſence here, and authorizes your judiciary proceedings among us, give me leave to be your remembrancer, that what ſubjection ſoever we owe to the higher Powers, your ſelves are ſubject to the higheſt of all, God; he the ſupream and ſoveraign Judge of the World will call mankind to an account for their actions; by Him we muſt ſtand or fall without an Appeal to another; if it ſhould be your unhappineſs (which God forbid) to tread in the path of violence or wrong, you cannot but expect a heavier doom than that which you here pronounce againſt the guilty. But if you obſerve the rules of Juſtice, and determine according to the tenor of it, you will ſurely receive moſt righteous Judgment, Judgment temper'd and ſweetned with Mercy at the great Tribunal of Heaven; and then it will be a comfort and pleaſure unto you to behold your omniſcient Judge and King, whoſe countenance

other-

otherwise will shoot forth horror and dart amazing fearfulness; then when the Statutes of Heaven are opened, it will be more to your advantage and honour, than that which you at present enjoy or can possibly expect from those that are made upon earth; then in a word you will be exalted to an immortal state of Glory, for happiness and justice are eternal Companions, and cohabit in the Regions above for ever. Let me therefore intreat you in the name of God to cast up your Eyes towards this glorious Eternity, that neither fear nor favour, those spiritual Traitors, may cause you to make a forfeiture of it. 'Tis true, if we respect men, we live in an Age wherein 'tis impossible to please, neither can it be in reason expected, so long as the fury of *Rome* and *Enthusiastique* rage ferment and boil among us. But this is your comfort, that the discharge of a good Conscience will be pleasing to Him who can infinitely reward you, and what ungrateful clamors soever you meet with in this world, you will be sure by this means to hear most sweet Hallelujah's in the other.

In the mean time, let us who are here unanimously pray, That we may live in due subjection to the present, that is, to the best of all Go-

Governments; and that God would ſo direct your deſign'd proceedings in this City and elſewhere, that they may tend to the honour of our Soveraign Lord the King who ſent you, to the peace and welfare of this, I wiſh I could not ſay, divided People, and to the re aladvancement of the divine Glory.

FINIS.